

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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Communications.

For the Christian Secretary.

Letters to those who have recently experienced Religion—No. 11.

DEAR BROTHERS AND SISTERS:—I would call your attention at this time to that important precept of the Saviour recorded in Mark xiii. 37.—"What I say unto you, I say unto all, Watch."
No duty, perhaps, is more frequently taught by our Lord and Master than watchfulness: and if we would maintain a consistent, christian character, we must faithfully discharge this duty. A neglect of it is fraught with most disastrous consequences. The life and power of religion in the soul is destroyed, and Christ is wounded in the house of his professed friends. Pure religion in the church languishes, and sinners sleep on in carnal security.

We must watch over our words. Infidels and unbelievers will watch us. They are often saying of young converts, "Their zeal will soon abate; their religion won't last long; they'll soon be as worldly and vain as ever. And it is a lamentable fact that such predictions are too often verified. How much light and vain conversation there is among the reputed disciples of Jesus! Why, I have seen some "Old Professors" who could talk fluently on almost every topic; but introduce the subject of religion, and it would strike them dumb! What must impatient sinners think of such Christians? Are they reproved by them? No, verily. I do not say that christians should never converse upon worldly subjects. It is sometimes necessary. But vain conversation is never justifiable. True, the tongue is a little member, but it should be closely watched. See James iii. 4-11 inclusive. Let me exhort you in the words of the Apostle to the Philippians. "Only let your conversation be as becometh the gospel of Christ. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. xii. 37.

We must watch over our actions. It is an old adage, but a very true one, that "Actions speak louder than words." And our Saviour has told us that "A good tree bringeth forth good fruit." What we do, is more important, if possible than what we say: for we are taught that many will say Lord, Lord, who have never done the will of God, and will never enter heaven. Now, ungodly persons will not only listen to what Christians say, but they will also take notice what they do.

If they discover in them an eagerness to get rich, see them adopting schemes, engaging in speculations which require some little compromise with conscience, they will observe it. If the christian manifests a greater desire to increase his worldly goods than to build up the church of Christ, it will be known. If fine houses and gay clothing and splendid equipage, are objects of his ambition, the infidel will begin to inquire whether he resembles Christ. If worldly honors and sensual gratifications are the objects of pursuit, it may be asked, how does such a one follow the steps of the Saviour? My brethren, if we do not in all things act like Christians, it will be difficult to make the world around believe that we are christians. Let us remember that we are as much known and read of all men, as the Corinthians were.

We must watch over our influence. I know that some will say, when solicited to give their example to promote some benevolent enterprise, that they have no influence, or their influence can do no good. This is false. Every one has an influence, and especially every Christian, and that influence is continually exerting its power either for or against every moral enterprise. Let those who think that their influence and example on the side of truth and righteousness can do no good, remember while it is withheld, it may be doing great evil. The threadbare apology "I have no influence," is always used as an excuse for remaining idle. It is only saying in other words that he is not disposed to favor the cause. For instance, you solicit some professors of religion to aid the cause of Temperance; and they will reply, "O, it is a good cause; I wish it well; go on with it;" &c., and yet they will not move a finger to promote it. What hypocrisy! Wish well to the cause, indeed! And the whole weight of their influence opposes its progress. Perhaps they do not intend it. But they cannot avoid it. There is no neutral ground to occupy with reference to any moral subject. Let us see, my brethren, that our influence is on the right side. Let us be found partakers of other men's sins.

Finally, if we would be consistent christians, we must watch, and pray, and labor continually. What we do by our effort, our influence, and our example, must be done quickly. Let us work while it is day. The Son of Man will come, and his reward will be with him to give unto every man according as his work shall be. And though He may not come in the cloud of heaven to judge the world in 1843, yet we do well to watch, and wait His appearance in the faithful discharge of every duty, that we may be counted worthy to stand before Him. Yours, S. B.

For the Christian Secretary.

MR. EDITOR:—A highly esteemed ministering brother once informed me, that at his ordination, the brother who gave the charge, said to him,—"Let Jesus Christ always occupy the front of your pulpit, and be sure that you let not so much

as your little finger appear, when presenting him to the people."

I have often reflected on the propriety and vast importance of the above remark; and have no doubt it has had a salutary effect upon the brother to whom it was feelingly addressed.

Again, I was highly interested in the article of your correspondent signed "T" in a recent number of the Secretary, on "Fresco-Painting" in the rear of the pulpits of Baptist churches, and hope we shall often be favored by some of his sprightly and pithy articles.

But once more: in the Secretary of Feb. 17th we have the fact published, to verify the truth of his statements, that not only large pictures are presented to our congregations to take away from Christ their eyes, and of course their ears and their hearts, but large marble slabs are presented each side of the pulpit, on which are inscribed the names of individuals who have been pastors of said churches. These names are doubtless in large gilded letters, calculated to divert the attention from the truth while it is proclaimed by him who is there placed to preach Christ and him crucified.

The thought of the above-mentioned "charge" occurs forcibly to mind. The pulpit is erected in order to exhibit Jesus Christ—his character as a Saviour of sinners—as the great Head of the church, &c. But if the eye of the congregation is constantly riveted, and almost unavoidably so, upon pictures of architecture, and gilded names of poor, frail, dying men, how is Christ to be presented? If at all, it must be in the rear of "this foolery—this tom-foolery," indeed.

Let the church keep a record, of course, of their pastors, and let it be on gilded tablets, if desired, but pray let us find some place to deposit them on the corner-stones or walls of the entry, rather than in the pulpit, or over the shoulders of him who is laboring to gain our attention, and that of our children, who may be hastening, unprepared, to the eternal world.

* This has been a picture generation for twenty years past, but few Protestants, I believe, anticipated that Congregationalists and Baptists were so fast approaching idolatry, and the Roman hierarchy temples as they now appear to be. A Congregational house of worship in New Haven is to be re-opened next Sabbath with its new "marble pulpit," and over that, its covered wall, of "Fresco-painting," the thought of which is enough to make pious men blush; and especially those who prefer godly simplicity and godly sincerity. But alas! as goes A, so must the remaining alphabet follow. It is but a few days since we were informed that at the late meeting of the Episcopal bishops of this country, they, by previous arrangement, took their seats in the church in such a manner as to represent the form of the Cross! The steeples of that denomination, too, are now surmounted with the true Roman cross, and very soon, doubtless, all the walls of the interior will be covered with heathen gods and goddesses and deified Puseyites, at which the knee must bow. It is dangerous to forsake Christ and follow after fables and designing men.

Poor Miller's Roman hierarchy so far from being "down," it was probably never more elated with anticipated power than at present; and that too, in these United States. But as Baptists, let our pulpits exhibit Christ, and him only, as he is presented in the gospel. Yours, A LOOKER-ON.

* I wish not to be understood as opposed to the fine arts, but let them appear in their proper places, such as state rooms, or public halls, and literary institutions, &c. And let our houses of worship be made comfortable with carpets and cushioned seats, that the whole attention, while the body is made comfortable, may be directed to the preaching.

For the Christian Secretary.

Scripture Doctrine—No. 4.

UNITY AND TRINITY.

Humility and solemn reverence become the heart that meditates on this vast and sublime subject. We would not with curious desires inquire into the things of God which are not revealed. We fear there is something of this spirit now in the world. "The Israelites were forbidden to break through their appointed bounds to gaze on the bright glory of God. The Bethshemites were smitten with death for looking into the ark. Such judgments may not befall us in these days; but we may expect others more to be dreaded. As the gospel is a spiritual dispensation, its judgments as well as its blessings, are chiefly spiritual. Where men have employed themselves in curiously prying into things too high for them, they have ordinarily been smitten with a blast upon their labors, and their ministry." Still the subject of Unity and Trinity is purely and distinctly revealed in the Scriptures. It is not given us to know the method of the Divine existence. How that God is one, and that there are three in one, although too deep and glorious a mystery for us to comprehend, yet remains a truth inscribed on the Sacred page. In the preceding number we have noticed some texts showing that God is One. The Lord our God is one Lord. There is none with him. He says, "I am God, and there is none else." Reason and observation, however feeble their light, confirm the same sentiment. Creation shows the design and power of One Almighty mind. There can be but one Independent Almighty Being. Such is our God. By Him all things were created. "There is none other God but one."

Let us now notice the subject of the adorable Trinity. "For there are three that bare record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." Of the Father it is said, "The eternal God." "The everlasting God." Of the Son it is said, "He is before all things." "The same yesterday, to-day, and forever." "The beginning and the ending, the First and the Last." It is further said of the Son, "All things were made by him." "By him were all things created that are in heaven and that are in earth." So the Son cannot be a created being, for he is before all things, and by him all things were created. And of the Holy Spirit

it is said, "The eternal Spirit." "Whither shall I go from thy Spirit?" "The Spirit searcheth all things." Ananias and Sapphira sinned against God, and it is said, "Why hath Satan filled thine heart to lie to the Holy Ghost?" From these and many other passages, we learn, clearly, that each of the three persons of the Trinity are Divine. That they are individually and severally called God. We are also distinctly certified that "These three are One." This subject being revealed to man by the Spirit of truth, is to be received and believed. It may be beyond the reach of finite minds to conceive how these things can be; and we may be led to exclaim, "Great is the mystery of godliness." "How unsearchable are his judgments, and his ways past finding out." Still there is a holy pleasure in believing in God, in admiring and praising the Great and Sacred Three. Shall creatures think to comprehend and explain the mode of the Divine existence? The Invisible and glorious Creator; when they are lost and overcome in their researches into the visible and finite works of his hand? Who can measure the dust of the earth, or control the restless ocean? Who can estimate the laws of gravitation, or tell the strength of that principle that draws planets into contiguity to each other, and describe the power of repulsion that prevents their coming in contact? Descending to smaller matters,—who can comprehend the smallest particles of matter, and describe their origin? Who can understand the physical powers of man, or fully describe the nobler powers of the invisible mind? Alas! for the wisdom of man. Let us be thankful that eternal truths are revealed, although finite creatures are of yesterday, and know nothing.

For the Christian Secretary.

I shall be Satisfied when I Awake with thy Likeness.

There are aspirations in the soul of man that are never satisfied in this limited sphere of existence. These lead him forward in the pursuit of some favorite object; the attainment of which he vainly imagines will satiate his longing desire for happiness. They urge him on until he has experienced the consummation of his wishes; until his most ardent hopes are realized. Yet there is the same restlessness—the same longing for something to fill the immortal mind. Whether or not he is aware of the fact, his highest aim—that to which he applies himself with the most untiring assiduity is to secure the greatest amount of happiness. He seems to perceive the end of his being; but does not seek to gain it in the way which the Creator intended. Instead of seeking it in this way, which a perfect Being devised and opened, he is lured on by the bright images of fancy to an ideal world, where they give not the promised joy, but leave him with a deeper thirst; a more ardent longing for the cherished object.

If wealth, honor, and worldly pleasure are enjoyed, it does not satisfy the soul. The question here arises, has God created man with desires so capacious, and provided nothing to fill them? No. From his own blessed self—the fountain of perfection; he may draw full supplies. Infinite wealth is here, enduring honor and pleasure forevermore.

Perhaps no one ever held more intimate communion with his God—more frequently meditated upon his holy character—or viewed more distinctly by an eye of faith his glorious image, than pious David, who with entire confidence in his promises, from a soul overflowing with love to him, breathed forth the sentiment, "I shall be satisfied when I awake with thy likeness." We have seen that there is naught on this terrestrial sphere that can satisfy the soul; and there is a likeness in the celestial state in which it may awake and be satisfied; the inquiry is very important—what is that likeness? O, if the tongue of an angel is too feeble to describe it—if the multitude of the heavenly host cannot portray it during the ceaseless ages of eternity; how can a mortal pencil paint the varied and never ceasing glory of this likeness, yet thanks to the exalted name of God that he has revealed something of himself in his Word,—that man may view him as he there appears, and that beholding, he may be changed into the same image.

God is a God of truth. He brought a flood of waters upon the earth according to his word. He fulfilled all the promises he made to his ancient covenant people. In his own time, the predictions of his inspired prophets concerning Jesus were verified. The truth of the ancient promise "While the earth remaineth, seed time and harvest, cold and heat, summer and winter, shall not cease" has been confirmed unto every successive generation of man. He has frequently set in the cloud the token of the covenant between him and the earth.

He is infinitely wise. By his wisdom he has formed the earth, and planned the instructive changes which the varying seasons present. With surpassing skill, he has adapted all things in nature to render happy his creature, man. He has contrived to balance worlds in space, while speeding their course around their common centre. More than this: being himself a Spirit, he has devised a way to redeem souls ruined by sin; and exalt them to dwell in a mansion not made with hands, within the precincts of the celestial city. There they may enjoy the companionship of those pure spirits who derive their light and joy from his immediate presence. "There is no searching of his understanding."

He is a God of knowledge. The secret thoughts of every heart are known to him, even before they are conceived. Not only so, but he perfectly understands at the same moment, the various thoughts of every individual on the face of the earth. The history of all past ages recorded in his book of remembrance are no more distinctly before him, than that of nations yet unborn. He knows whether the redeemed from earth shall meet intelligent beings from other worlds and join with them to exalt the Lord most holy. He knows whether he has created myriads of worlds which roll beyond the reach of telescopic eye, where

countless intelligences exist, who love to do his commands.

He is a God of power. At the sound of his all-powerful voice, worlds hurried from chaos to perfect order. At his mandate, the luminaries of heaven beamed forth their rays upon the rolling orbs. He commanded, and the myriads of beings arose to life that are cheered by their enlivening influence. The Saviour declared to those disciples who received his "great commission," "All power is given unto me in heaven and in earth." While eternity endures the truth will remain, "The Lord God Omnipotent reigneth."

He is a God of justice. His Supreme knowledge and wisdom teach, as well as his word, "Righteousness is the habitation of his throne."

He is a God of love. He is continually manifesting his inexhaustible love to man by repeated acts of kindness, in addition to the invaluable treasure of his word, and the gift of his dear Son, to purchase forgiveness of sin and eternal felicity in his presence. This principle derived from him, constitutes the basis of all human happiness. All men have not yet received the treasure of his word; though he has placed the means in the hands of those who have it and commanded them to supply their destitute brethren.

He is eternal, unchangeable, and perfectly holy. In him dwells every excellence, and from him flows every thing that is desirable in the children of men.

After but this short meditation upon his character, I am lost in the ocean of his perfection, and the voluntary exclamation bursts forth—words are too poor to express its rising, expanding glory. Finite minds cannot comprehend the infinite; but it will be glorious to wear the robe the Saviour wrought, and abide forever in his presence. What does God require of us in the present state in order to prepare us in future to "awake with his likeness?" He requires us to believe on Christ and do his commands. He has given his Spirit, without which the Christian cannot live, any more than man can live out of his native element. It surrounds the sphere on which the soul lives, as the atmosphere surrounds the earth.

As the lark on a bright morn spreads and raises his wings directing his course toward the sun, the reaction of the atmosphere upon them causes him to rise: so we must spread and raise our spirit wings, directing our eye toward the Son of Righteousness, and the reaction of the spiritual atmosphere upon them will carry us upward to meet him. Could the soul take with it in its upward flight the richest mines of earthly treasure, they would appear like dust as it approached his glory—and the brightest plumes of worldly honor, they would fade in his light—and the choicest earthly pleasures, they would lose their power to charm. The soul is attracted by the expanding fountain of light, and would fain continue its upward course, but it is checked by the silver chord which binds it to its clay companion. This chord is sufficiently elastic to allow it to rise so far that the magnitude of the Son of Righteousness may appear much increased; but it contracts, ere it penetrates the veil. When it is loosed I shall be satisfied, for I trust I shall awake in this perfectly glorious likeness. This hope inspires the soul that possesses it with confidence in an Almighty Friend, even under the severest trials. The void is filled. It no longer feels that restlessness; but knowing that God is a God of truth, it reposes with a calm composure upon the promise "All things shall work together for good," anticipating with joy the time when it shall appear among the glorified to dwell forever in the presence of purity and perfection.

For the Christian Secretary.

The Character of Judas Iscariot.

It is not our intention, at the present time, to inquire into the character of this person any further than to see if the scripture account of him carries the idea that he was ever a genuine disciple of Jesus. To ascertain this, let us see if the arguments of the affirmative side of this question prove the point they are intended to. The first argument that presents itself to our mind on the present occasion is, that he was among the chosen twelve of Christ; that he was permitted to be his constant companion; and that power was given him by Christ over unclean spirits, and to heal the sick, &c., when sent with the other apostles to preach the gospel. But is it certain that because this Judas was sent to preach the gospel with the power of working miracles, that he was a genuine disciple? We sometimes are told by the inspired writers of events occurring, "that the scripture might be fulfilled." Sometimes, too, Christ did things for which he did not see fit to assign a reason. "For who hath known the mind of the Lord? or who hath been his counsellor?" This reason, then, does not make it certain.

But the strongest argument of the affirmative, is drawn from John 17: 12. "These that thou gavest me, I have kept, and none of them is lost but the son of perdition: that the scripture might be fulfilled." This, at the first view, may seem to carry the idea that he was among those given to Christ. We have heard it said by some, that he might have been given to Christ, and lost, but he was the only one ever thus lost. But if one, why not another on the same principle? Others think that giving to Christ does not imply becoming his true disciple. It may not always mean the same thing, but if it does not carry the idea of being a real disciple here, the 9th verse is of difficult interpretation, and the 6th more difficult still. Can it be said of any who have not been born again, that they have kept God's word? Most assuredly not. Let us then carefully examine the 12th verse, and see if it does mean that Judas was given to Christ, in the sense the phrase is used in this chapter. He is called the "son of perdition." We do not think of but one more place in the New Testament where this phrase is used. That is 2 Thess. 2: 3, where it is applied to the "Man of sin." No one will contend that the "Man of sin," as man of sin, was the servant of Christ. And it is only as man of sin that he is called "the son of perdition."

Here then, if reasoning from analogy has any force in it, it goes to show that Judas was not a genuine disciple. The text then may only refer to the different ends the persons came to, which are there mentioned, without carrying the idea that they belonged to the same class.

We will mention three or four similar instances. Luke 4: 25-27, "Many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land: but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed saving Naaman the Syrian." The same reasoning that makes "the son of perdition" one of those "given to Christ," would make the "widow of Sarepta" an Israelite. It also would make "Naaman the Syrian" one. But both individuals belonged to another country, Rev. 9: 4. "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which had not the seal of God in their foreheads." Here the principle would make men grass, green things, or trees.

One passage more, Rev. 21: 27. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's Book of life." Here it would make those written in the Lamb's book of life, workers of abomination, defilers, &c. Which is the most preferable, calling "the son of perdition" a true disciple, or adopting the conclusions we have drawn from the passages alluded to, by applying the principle under consideration? Especially when we consider the words of Christ concerning him, "Have not I chosen you twelve, and one of you is a devil?" John 6: 70. Here Christ has settled the question.

But some, not satisfied with having the matter thus settled, have attempted to reason against the text last quoted. We recollect reading a sermon "On Falling from Grace," in which the author reasoned thus: If Judas had a devil in the first place, and the words in Luke 22: 3, were true, he must have had "a double devil." If the text in Luke had been compared with John 13: 2, by the author referred to, he would not have explained it in this manner. But taking Luke 22: 3, as he does, granting him the privilege he takes, of altering Christ's words from "is a devil," to "had a devil," and then the best he can make of it is, he had two devils. Should he upon this, read Luke 8: 26-36, or the 2d verse of that chapter, he would see, after all, Christ's declaration would stand. It is a blessed thought that Christ's words will always stand the test, in spite of man's sophistries.

We beg the reader's pardon for the length to which we have extended our remarks; but he will indulge us in one practical remark by way of conclusion. If among the chosen twelve of Christ, one was a traitor, ready to sacrifice his Master for thirty pieces of silver, let all who profess to love the Saviour, carefully examine themselves, and see "what manner of spirit they are of," lest it be said of them at last, "it had been better for them never to have been born."

E. P. B.

DEAR BROTHER BURR,—I used to love to glean for a religious miscellany like your excellent paper; and now when an article like the following from the "Christian Family Magazine" meets my eye, I wish to spread it out before my friends that they may derive the benefit it is designed to impart. "How forcible are right words." Please let the public see the selection. G. R.

Sustain your Minister.

The pulpit is a consecrated place; it is the grand watchtower of the church. Ministers of the gospel occupy a station of immeasurable importance; their trust is one of tremendous responsibility, for to them is committed the care of immortal souls.

So important was the trust of the Roman sentinel, that it was death, death inevitable, for him to be found asleep on his guard. But how much more important and sacred are the interests which the watchmen in Zion are called to guard and defend! If they are unfaithful, if they sound not the trumpet of alarm on the approach of evil, it is at the peril of the church—it is at the peril of their own souls.

Ministers of the gospel are styled "ambassadors for Christ." Men sent on an embassy to negotiate a treaty of peace between contending kingdoms, are more worms sent to their fellow-worms. But ambassadors sent forth under the sanctions of the Son of God bear commissions of fearful interest, of weighty responsibility.

The archangel who burns brightest in glory, and stands nearest the throne of God, can be invested with no higher honor than to bear the trust of an ambassador from the Court of Heaven to this revolted and apostate world. Every devoted servant of the Lord Jesus is an ambassador for Christ. "Now, we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." What are the temporal interests of a kingdom, compared with the weighty responsibilities which are intrusted to him who is sent to negotiate a treaty of peace with ruined men? The interests of the former are finite and temporary; of the latter, infinite in their bearing, and eternal in their duration. The one will perish in the wreck of nature and conflagration of worlds, while the other will be as indestructible and lasting as the throne of the Eternal!

If such is the work of gospel ministers, such the amazing interests intrusted to them by the Head of the church, may we not most earnestly plead that they be sustained?

Far be it from us to bespeak for the ministers of Christ, as men, any special honor or favor, which is not due to others of equal rank in society.

ty. The respect due to them arises from the sacred office they bear, and the fearful consequences which would follow, should that ministry be despised which God has ordained as the grand instrument of redeeming the world. "He that heareth you, heareth me, and he that despiseth me despiseth him that sent me."

Cast your eye over those lands where the pulpit has lost its power, where the gospel and Sabbath have long ceased to exert their life-giving influences upon the souls of men, and you behold a night of intellectual and moral darkness.

Would you, then, honor the great God our Saviour, whose interests his ministers are appointed to plead and defend—would you behold the growth of grace in the church—would you promote the salvation of those who are dead in trespasses, you will delight to honor the gospel ministry set over you in the Lord.

1. One important method of sustaining your minister, is by connecting your personal influence with his great plans of usefulness. How cheering it must be to the devoted servant of Christ, to feel assured that his people are heartily united with him on his plans and labors to build up the Redeemer's kingdom!

While in his closet and study, and in his public ministrations, he sees the pleasure of the Lord prosper in the work of his hands, as well as in the hour of severe labor and trial, nothing can cheer and animate his soul more than to feel that he is not alone; that in sympathy and effort his people are united with him.

The influence of a few thus joined together in the church, will be greater than that of many, very many, whose plans and energies are divided and distracted.

The motto, "UNITED WE STAND, DIVIDED WE FALL," is of great practical importance in the church as well as state.

In the successful issue of battle, much, it is true, must depend on the skill of the general; but in the hour of perilous onset, what can he do, if single-handed and alone, but to retreat or fall? So the minister of Christ, surrounded by a scattered, divided people, can do nothing. Palsied will be his arm, powerless will be his efforts, and the enemy of all righteousness will prevail.

2. Sustain your minister in his fidelity. His commission is from no earthly prince; it is from heaven. As a man of God, he must be faithful, though it be at the risk of interest, reputation, and life. Should he be time-serving, or shun to declare the whole counsel of God, he may peril the dearest interests of the church; he may see perishing men slumber over their immortal welfare, and at the bar of the Judge he may be condemned as a traitor.

We commend the skillful surgeon when called to administer relief in cases of life or death, though he administer harsh medicine, or use the probe, saw or knife; and shall we not honor and sustain the minister of Christ, in the full discharge of his trust, while he presents the only remedy which the gospel provides for the maladies of the immortal soul?

If ministers are uncompromising in their fidelity, they will often enkindle the rage of the natural heart. This should occasion no alarm in the bosom of the church; this often only proves that truth has found an avenue to the conscience, and by the grace of God it may reach the heart and be instrumental in the salvation of the soul. May not one important reason why the empire of sin remains comparatively so unbroken in our midst, be owing to the want of higher moral courage in the church? For the honor of the Saviour, for the purity and enlargement of Zion, for the safety of our children, and for the good of perishing sinners, the servants of Christ must be sustained in their fidelity.

3. Cheer your minister by your presence in the house of God, and at the stated meetings of the church. Give him your warm sympathies and kind offices; administer to his necessities of your good things; yet while you leave him to preach to naked walls and empty pews, you will greatly lessen his usefulness, if not break his heart and send him to an untimely grave. This is strong language, but the truth is stronger. Few things are more comforting and inspiring to a public speaker, than a crowded house.

If your minister possesses the spirit of his holy office, he has chosen his subject and prepared his message with much anxiety and prayer. He has adapted his discourse to the present wants of his people; but when he enters the house of God, and finds most of those absent for whose benefit he has brought his message, well may his heart faint within him, and he complain in his closet, "Lord, who hath believed our report?" How can those fair-weather, half-day hearers, expect to receive extensive, saving benefit, though placed under the administration of the most able, faithful, and successful gospel ministry?

4. Shield the character of your minister from the assaults of the wicked. It may be taken for granted, if he is a faithful and devoted follower of his Master, that he will be persecuted for the gospel's sake. The most able and successful men have ever borne the severest shafts of the common enemy.

Amidst these assaults let the church give her united influence for the cause of truth and righteousness, and the shafts of the enemy will fall powerless at her feet. We ask for those who bring the gospel into disrepute, no sheltering influence, though they bear the commission of the sacred office.

How often might a few words, from some influential members of the church, when the character or motives of the minister were misunderstood, misrepresented, or impugned, have resulted in immeasurable good. How guarded ought parents and members of the church to be, in all their words and actions, lest through their influence they cause the gospel to be dishonored.

How often has an unguarded, imprudent remark, destroyed the good impressions of a sermon on some awakened mind! A disrespectful conversation has, doubtless, not unfrequently resulted in the dismissal of a devoted minister of the gospel. A sneer from a parent may prejudice the mind of a child against his pastor, and prove a strong barrier against the gospel forever.

5. Sustain your pastor by administering to his temporal wants of your abundance. In no age of the church have the ministers of Christ been characterized for their affluence. The divine preacher and Saviour of the world was so poor, that "he had not where to lay his head." Is it strange, then, that his disciples and servants should

be characterized for their dependance on the church for a sustenance?

In this enlightened age, few things are more affecting than to see ministers of the gospel, who by their office are cut off from the means of procuring their own subsistence, and who give their labor and live for the spiritual benefit of their people, placed in circumstances of want and pecuniary embarrassment. We are told that ministers must not preach for money; we answer, they must have money for preaching. Some—too many in the ministry, are so poor, that, were this a day of miracles, and had they the faith of Elijah, they might be fed by "ravens." Yet no duty of the church is more clearly taught, both in the Old and New Testament, than that of providing ample support for the servants of Christ. See the provision which God made for them under the Jewish dispensation. Read also the strong language which the apostle uses on this subject, 1 Cor. chap. 9, etc.

While we drop a kind word of admonition on this delicate and important subject, we cannot forbear saying, that most of the churches of our respective denominations, evince a most noble and praiseworthy example of kindness and liberality in the support of their ministers.

Those annual and occasional presents which many churches are accustomed to make to their ministers, are of great importance, not, perhaps, so much on account of their pecuniary value, as for the salutary influence they secure, as tokens of respectful remembrance, and as pledges of a continuance of that social union of hearts so much to be desired between pastors and their people.

And what an additional influence might ministers have over the youth and children of their charge, were they in the habit annually of making some such expression of their respect for their ministers! Let youth, let families and congregations who have not been accustomed to such efforts, make the experiment; and if they receive no rich blessing in their basket and store, this may be the means of binding, not only their minister, but the gospel closer to their heart, and in the life to come they may reap a rich reward.

6. Sustain your minister by your prayers. The ablest divines, men who possessed the profoundest learning and erudition, have felt the need, not only of high moral feelings and the graces of the Spirit, but of all the helps which God has instituted in the church to secure success in their responsible work. Even the chiefest of the apostles could often break forth in the strong language of dependance, "Brethren, pray for us." When Aaron and Hur held up the hands of Moses, the God of battles gave success to his people; but when in the prolonged and sanguinary struggle they became faint and weary, Amalek prevailed.

When the people of God humble themselves, and unitedly invoke the Divine benediction upon the efforts of his servants—when they hang all their hopes of success and Heaven on the Cross of Christ, it is then that God delights to bless the efforts of his ministers, and is pleased to enlarge the borders of his kingdom.

Can it be doubted that the reason why ministers are often unsuccessful in their work, and why pastors are so frequently removed from their charge, is referable to the neglect of united, importunate prayer in the church?

Some of our readers will remember the pertinent answer which an able and godly minister gave to one of his people, on his making the following interrogations. "Sir, do you, of late, preach with that success with which you once did?" The clergyman said he was alarmed at the query which he had expressed, and declared there was one reason which might be given, but which prudence perhaps would dictate best to withhold. The inquirer earnestly requested his pastor to make known to him that reason; when, to his great astonishment, he declared, that HE HAD LOST HIS PRAYER-BOOK. "Lost your prayer-book, sir! I never knew that you used a prayer-book." The pastor, with emotion and tears, replied—"My church is my PRAYER-BOOK. Yes, I fear, have ceased to offer up united and strong cries to God for my success as formerly. I CANNOT PREACH!"

For the Christian Secretary.
AM. BAP. HOME MISSION ROOMS,
NEW YORK, Feb. 16, 1843.
Michigan.

MARSHALL, January 5th, 1843.

DEAR BROTHER HILL,—Through the goodness of my heavenly Father, my health and life are still continued. At the date of my last report, I was just recovering from a severe fit of sickness. I recovered but slowly, and was not able to resume labors till about the middle of November. You recollect my statement relative to the state of things at that time; that while sickness for two months previous had thrown a blighting shade over our prospects by breaking up our congregation and Sabbath school in Marengo, our prospects had during the season, been gradually brightening in Marshall. The interest has increased till the present time. Our prospects are now highly encouraging. When contrasted with what they were a year ago, when I first began to labor here, I am ready to exclaim, "What hath God wrought?" Then we were, as a denomination, a weak and feeble body, compared with other denominations, without influence—without a respectable place of worship: having no other than a small school-house in an obscure part of the town; our congregation rarely amounting to 40; with every influence against us except the Divine influence, which, I trust, has been in our favor. So dark and discouraging were the prospects, looking on the external state of things, that at times, I was led to question the propriety of the appropriations of the Board to sustain the ministry here. But now the scene is changed. We have a convenient place of worship, having obtained a house formerly occupied by a church of another denomination, now extinct. Our congregation amounts to some hundreds of solemn and attentive hearers. The church is very much revived, and returning to the Lord from their wanderings; some of the unconverted are now awakened; some inquiring what they shall do to be saved, and one, we trust, has just received the pardoning mercy of the Lord.

A cloud of mercy seems gathering over us, and I trust, will soon burst in a plentiful shower upon us. O, for a double portion of the Spirit at this important crisis. The prospects are more encouraging than they have been during the past

season. A spirit of solemnity and religious inquiry seems to pervade the several congregations to which I minister. Pray for me that the word of the Lord may have free course, and be glorified.

Yours in the bonds of the blessed gospel,
W. A. BRONSON.

A LIBERAL PLEDGE.

The Ladies' Western Association of the First Baptist Church in Providence, R. I., is one of our auxiliaries, and has annually afforded us a liberal contribution. This year they have engaged to furnish a sum necessary to the support of a missionary, mutually agreed upon, who, in return, will make reports to them of his labors.

The following is an extract from the letter announcing this liberal act: "The many appeals from your Executive Committee have not been heard in vain, but, I trust, have excited a new and strong interest in the labors of the devoted missionaries sent forth by them. We are happy in having a pastor who is well acquainted with the character and wants of the West, and strongly interested in the prosperity of the Home Mission Society, and that of our little Association. Through his influence may our liberality increase, and our prayers ascend more fervently to heaven for the spiritual welfare of our beloved country."

In behalf of the Association,
LAURA E. PEARCE, Secretary.

The above we commend to the notice of our female friends in every church, as containing an interesting plan of auxiliary effort in the great work assigned us, and to all pastors of churches as an example of active cooperation in missionary labors, which, if generally imitated, would supply us with means of spreading the gospel, without the expense of agencies. Will not every pastor attempt the imitation?

BENJAMIN M. HILL, Cor. Sec.

From the Baptist Advocate.

Close Communion.

[Being the reply of a pastor to a young member of his church who interrogated him on the subject.]

DEAR BROTHER:—Yours of the 20th inst. was received yesterday, in which you say, "you cannot see why the Baptist and Pedobaptist churches should not unite together in the celebration of the Lord's Supper," and you ask for an explanation of our doctrine of close communion.

The cause of separation at the Lord's Table between Baptists and Pedobaptists, is not about communion, but about baptism. The principles of Baptist and Pedobaptist churches concerning the communion of the Lord's Supper are nearly alike. In some Pedobaptist churches they are less liberal than the Baptists. They all hold that in order to be a proper subject for this communion, one must be born again, must be baptized, and must be a member in good standing of some evangelical church. Dr. Dwight, late President of Yale College, and a very distinguished Pedobaptist divine, says:

"It is an indispensable qualification for this ordinance, that the candidate for communion be a member of a visible church of Christ in full standing. By this I intend, that he should be a person of piety, religion, and that he should have been baptized." The General Conference of the Methodist Episcopal church have decided that no unbaptized person can be admitted to the communion of the Lord's Table.

To be consistent with their discipline they must be even more rigid than other denominations.—On page 75 of their discipline, published 1840, they say, "No person shall be admitted to the Lord's Supper among us, who is guilty of any practice for which we would exclude a member of our church." On page 66, it is asked, "What shall be done with those ministers or preachers who hold and disseminate, publicly or privately, doctrines which are contrary to our articles of religion?" Answer. Let the same process be observed as in the case of gross immorality. For this, they exclude from the church, and of course from the communion. But "persons" of other denominations, both ministers and laymen, do both publicly and privately disseminate doctrines contrary to their articles of religion. Unless then, they mean to extend church privileges to the members of other denominations farther than they will to the choicest of their own members, even to their ministers, they are bound to exclude them from their communion. In the above article of their discipline they declare they will do this. There is nothing in Baptist churches so rigid as this. Do not they forget this when they stigmatize us as close communion Baptists? Before you were baptized, had you gone to the Methodist, Presbyterian, Dutch Reformed, or Episcopal churches, and requested them to permit you to commune with them, they would every one of them have rejected you, and would have told you, you must first be baptized. The converts converted among them, you know they require to be baptized before they allow them to sit down with them at the Lord's Table. This they do not, because they do not fellowship such converts as Christians, nor is it because they do not love them, but because the Bible requires that a believer be baptized before he comes to the Lord's Table. Now this you know is precisely the doctrine and practice of the Baptists, and yet, strange as it may appear, because, for this very same reason, they do not invite their brethren in Pedobaptist churches to the communion, they are accused of being uncharitable, self-righteous, and bigoted! But what is the ground of this dissension? I repeat again, not any difference of opinion between Baptists and Pedobaptists about the pre-requisites to the communion, but their disagreement as to what baptism is. Both agree if a person is converted, is baptized, and walks according to the gospel, he may come to the Lord's Table. But the Pedobaptists call sprinkling and pouring baptism, while the Baptists, like Christ, John the Baptist, and the apostles, consider nothing gospel baptism but the immersion of believers. They consider that one who has been sprinkled has been no more baptized, than as if nothing had been done to him. If then the Baptists really believe their brethren, who have been sprinkled or poured, are not at all baptized, how can they with any more consistency invite them to the communion, than Pedobaptists can the unbaptized converts among them? For refusing to invite them, why should they be accused of a want of Christian meekness and charity any more than

the Pedobaptists for refusing to invite to their communion their unbaptized converts? As the Pedobaptists consider sprinkled Christians as well as immersed Christians baptized, they can with this belief invite them consistently to the Lord's Table; but as the Baptists do not consider such as are sprinkled or poured baptized, they could not consistently invite them to the table, because it would be trampling upon their conscientious principles, and not only upon their principles, but also, as we have seen, upon the principles of all evangelical churches, for all hold that it is wrong to invite an unbaptized person to the communion.

From the N. Y. Baptist Register.

Fresco Paintings in Baptist Churches.

We see that a correspondent of the Christian Secretary has been administering a very keen though proper rebuke to this departure from the dignified simplicity of Baptists. Br. Stow's chapel in Boston, has been recently overhauled and fixed off with this showy smacking of the cathedral or theatre, and it is spoken of as a wonderful affair. Some of our country churches may think it will build them up to try an imitation of it, but they will be mistaken. It is all a contrivance of the adversary to divert the attention from the solemn instructions of the speaker to the elegant performances of the artist round about them. It has a direct tendency to open the door to the approval of external pomp and ceremony, and helps the devil to catch away the seed as soon as it is sown.

The Baldwin Place church, however, is not to be built up by this cathedral painting. It had been increasing under the devoted ministry of Br. Stow for years; the place had become too straight, and must be enlarged. In the enlargement, worldly ambition has crept in, and controlled in this magnificent finish, and subverted the simplicity so manifestly allied with Baptist principles. But here is wealth, and those who have it surely have a right to use it in this way of decoration if they please. Well, the scrutiny of another day will tell us whether in a season of such tremendous pressure, when every benevolent institution is nearly paralyzed, our money was well applied in the gratification of the lust of the eye. Neatness and solidity are desirable but not extravagant show.

Being trained in early life to attend worship in a large and magnificent Pedobaptist chapel, which still holds a prominent place among the public edifices of New Jersey, we thought very meanly of unobtrusive Baptists; but when afterwards our mind became assured of the realities of religion, and we were led to the examination of the Scriptures for the primitive practice for ourselves, we were sensibly struck with their conformity to gospel simplicity. Comparing the different denominations with the original model, the stronger semblance of Baptists more and more impressed us, and the contrast between their frankness, fraternal equality, and separation from worldly conformity and show, with that which distinguished the denomination with which we had been familiar, made an indelible impression on our mind; the testimony seemed to be unequivocal that they were pilgrims and sojourners, studiously avoiding all that was incongruous with the spiritual character of their profession. And now to witness such palpable indications of departure from their former simplicity, excite great fears that the imposing and commendable contrast, once so obvious to us, will be hardly discernable in a few years more. There is a republican independence and dignity of character which legitimately belongs to Baptists, which if properly maintained, will ever command respect for their principles; but so sure as they step off of their peculiar and proper ground, and become the miserable imitators in show and extravagance of others, they will dishonor their high profession and leave the world without a living primitive pattern which they are pledged solemnly to furnish.

Anecdotes of Bengel.

This distinguished scholar was hardly more eminent for learning, than for his humility and genuine simplicity of Christian character. He was born near Stuttgart, in the kingdom of Wurtemberg, in 1687, and died in 1752. His biographer relates, among others, the following incidents respecting him. A peasant, who had heard much of the fame of his learning and piety, happening to meet him, and expressing with the greatest reverence, his extraordinary joy that he was at length so happy as to behold the countenance of so revered a person,—"Ah, my dear friend," said Bengel, "you have now seen one sinner more, who must live by the mercy of God." A lady of rank once accosted Bengel thus: "I hear, Sir, you are a prophet; tell me, I pray, whether there are separate seats in heaven also for persons of quality." "A prophet, madam, I am not exactly," he replied, "yet I cannot deny, God has given me some light into his revealed word, by which I am enabled to inform you, that there are indeed such separate seats; but alas! they are very empty, as you will find by Matt. xix. 24, and 1st Cor. i. 26."—*Watchman.*

Prevalence of Romanism.

We are more and more convinced that information in regard to the true character of Romanism and the indefatigable efforts of its priests in this and other lands, needs to be disseminated freely among the people. We earnestly commend to the attention of our readers the following extract from the Rev. Mr. Cheever's late address before the New England Society, at the late celebration of the "Landing of the New England Pilgrims."

"Looking at the universal nature of Romanism, as developed in the world's history, I confess that I am afraid of it. The Romanists move in close phalanx. There is a power in the Vatican at Rome, which they still acknowledge. They are proud of it; and never yet has too many of the assumptions of that MAN OF SIN, who still sitteth in the temple of God, showing that he is God, been laid aside. It is an amusing picture that Runyan has drawn of the Pope in his cave, as a rheumatic old giant, biting his lips, and mumbling between his teeth to the passing pilgrims, 'You will never spend till more of you are burned.' There are signs in some quarters of Giant Girm's rheumatism being cured. At all events he still has an arm long enough to reach across the Atlantic, and if it be true that the Roman voters of this country will move at his bidding, then, since

it is true that the phalanx of such voters is strong enough to sway the balance between parties, there may be some probability in the assertion that ten years will not pass away before the President of these United States will be nominated in the Vatican. That Romanism is the same in this country as in the old world, is sufficiently manifest from its hostility against the Scriptures. We have witnessed in this very State a monstrous act of sacrilege, in an *Auto da Fe* of Romanists for the burning of the word of God, and two hundred Bibles were committed to the flames! I confess that I am afraid of the action of Romanism upon my country's liberties. I am afraid of the influence of any thing that is afraid of the Bible. If there be a sect that lives by shutting out the light, in a country like ours, such a system is dangerous. It was remarked on the occasion of the recent Biblical conflagration, that 'the only light which Romanists would willingly shed from the Bible on the people, is the light of its holy leaves on fire.'

REMEMBER THE POOR.—We learn from the Salem Register, that a wealthy gentleman of that city, upon learning, last week, that much suffering existed among the poor of the city, generously offered to furnish a bushel of meal to every family that should be found in need and destitute. The names of one hundred and fifty persons were soon handed to him as being considered deserving subjects of his bounty, and he immediately engaged the assistance of some other gentlemen to visit these families, and ascertain by personal observation what else they stood in need of, with a view to a further supply of their wants. Such noble deeds are eminently worthy of imitation.—*Christian Watchman.*

Christian Secretary.

HARTFORD, MARCH 3, 1843.

American Baptist Board of Foreign Missions.

The March number of the Missionary Magazine contains a "Comparison of monies received" the past, and the first three quarters of the present financial year, by which it appears there is likely to be a serious deficiency in the receipts at the close of the present year. The amount received during the year ending April 1, 1842, was 50,706 20 do. nine months ending Jan. 1, '43, 36,308 50 leaving the sum of 14,402 70

to be collected within the quarter ending the 1st of April. Unless a larger sum by several thousand dollars is contributed between the 1st of Jan. and the 1st of April, a debt corresponding with the deficiency, will rest upon the Board.—Many churches and congregations have this year exceeded the past in their contributions, and consequently there must be a deficiency on the part of others. The Board has already reduced its expenses to the lowest possible point, without breaking up some of the Missionary stations—a result which must follow, unless some little sacrifice on the part of the friends of missions is made. The churches in our own State, or a majority of them, at least, have contributed liberally to the support of missions; yet it seems that further effort is still necessary in order to sustain a cause which all must acknowledge has thus far been blessed with the approbation of the great Head of the church. Let each one ask himself the question, have I done my duty in regard to this matter?

Second Advent.

There is one error connected with the preaching of the Second Advent doctrine against which we have more than once protested. We allude to the manner in which ministers of the gospel are treated by Second Advent lecturers. This feature in nearly or quite all the lectures we have heard on the subject, we alluded to in terms of censure a year since, while Messrs. Miller and Himes were lecturing in this city. We are fully of the opinion that the Second Advent lecturers have done more to destroy the influence of the evangelical clergy, than any other class of men in the country. This may be considered by some as a sweeping charge, but we believe it to be true. Infidelity with an open front will gain but few adherents; but men professing to believe the Bible, (and we are charitable enough to suppose to that they do believe it, and are conscientious in their views,) proclaim to the world that ministers of the gospel are leading their churches down to hell—when upright and worthy ministers are denounced as liars, we believe that the influence of such preaching will be felt long after the present excitement has passed away. The following paragraph is from an article on this subject in the Boston Recorder.

"The mind already captive to the delusions have been made so partly by the undermining of their confidence in the established teachers of religion. As the entire mass of the ministry have been seen to reject this system, its abettors cannot introduce it but by sinking the ministry in the esteem of the people. Let any one read a pamphlet to which the author has given the startling appellation, 'A horrible thing;' and he will see with what vehemence the system in question can assail the ministers of Christ. They are boldly presented as false prophets, and all the contempt virtually solicited which belongs to such an appellation. This is adopted, and forms a part of what is called the 'Second Advent Library,' showing, therefore, the spirit of the sect. It was written by Rev. Charles Fitch, who, after a variety of phases in ecclesiastical matters, has put on that of this 'horrible thing.' It is well suited, as are publications from similar sources, to disgrace the Christian ministry in the eyes of men. And it is impossible to bring people's minds under the influence of such publications, without causing them lightly to esteem or absolutely despise the divinely appointed means of building up Zion in the world."

THE BAPTIST CHURCHES IN THE CITY OF NEW YORK are in a prosperous condition. The Advocate says that one hundred and fifty-one have been baptized in connection with the Cannon st. church within the past month. The First church in Brooklyn now numbers nearly eight hundred members, and constant additions are being made. Brother Hodge baptized twenty-four persons last Sabbath week, and twenty-eight a fortnight previous. Forty-three were baptized by Br. Wheelock, pastor of the Sixteenth street church on Sunday the 19th ult.; and fifteen were baptized on the same day at the Berean church. Rev. Mr. Dowling, of Providence, is assisting the pastor of this church.

It is estimated that within the last fifteen years no less than seventy-five thousand children from the Sabbath schools have made a public profession of religion. Who can estimate the vast amount of good that has already been accomplished through the instrumentality of Sabbath schools? Or who can estimate the influence which these 75,000 children will exert on the rising generation? There is certainly encouragement enough in the past, to induce every Sabbath school teacher to continue steadfast in his "labor of love."

RETURN OF A MISSIONARY.—From the Christian Watchman we learn that the Rev. Horace T. Love, missionary of the American Baptist Board, left Corfu with his family on the 9th of December last, for the United States, by way of Malta and Messina, whence he was expecting to sail on the 7th of January for Philadelphia, at which port he was expecting to arrive in March. Mr. Love leaves in consequence of protracted disease, and at the earnest solicitation of the Board.

ROMANISM.—A man named Samuel Goddard, had neglected to pay for his pew rent in the Catholic church at Newport, R. I., and on entering the church the other Sabbath morning, his "Reverence" ordered the sexton to "pitch Samuel out," which was accordingly done. Goddard complained to the Justices, but they could not agree, and the case has gone to the Court of Common Pleas. The priest contended that the civil law had nothing to do with the management of the house of God, and that he was only using the necessary means to obtain the rent for his pew. If this doctrine is correct, then the priest must have the power to punish his delinquent disciples in any manner he pleases.

JESUITS IN AMERICA.—The Montreal Baptist Register says that the order of Jesuits has been re-established on this continent. Two priests have arrived at Montreal and taken up their residence there to superintend the novitiates. Application has been made to the Legislature of Canada for a grant of land to endow a Jesuit College. About twenty Jesuits have lately arrived in the Province, and it is expected they will commence operations in the spring.

A CONDESCENDING CLERGY.—The editor of the Church Chronicle copies an article into the columns of that paper, headed, "Tribute to the English Church," in which we find the following passage. "Its Clergy, mingling the accomplishments of the aristocracy with the condescension of Christian pastors, rivet together the different ranks of society, as with crossing bars of iron." We should be puzzled to find in the New Testament a body of clergymen corresponding with those of the English church. What sort of a figure would Paul have made, had he mingled the accomplishments of the aristocracy of the age in which he lived, with the condescension of a minister of Christ? Did he condescend to preach Christ crucified?

PROPHETIC TIMES.—The Rev. Dr. Jarvis, of Middletown, is preparing a work for the press on the Chronology of the Bible, which we believe is to be forthcoming some time in the course of the ensuing spring or summer. In a letter to the Church Chronicle on the question of Mr. Miller's calculations, Dr. Jarvis very correctly says that the whole plan of Mr. Miller is founded on two suppositions; first, that the 490 years in Daniel ended with the death of Christ; and secondly, that A. D. 33 was the year for that event, and it is evident that any uncertainty as to these two suppositions, will destroy his whole scheme. "Now I hope and trust that the work I am about to publish, will prove beyond the possibility of cavil, that he has placed the death of our Saviour EXACTLY FIVE YEARS TOO LATE, and consequently, that if the 70 weeks ended with the death of Christ, and the 2300 years would end with the purifying of the world by fire 1810 years after the Crucifixion, then the world ought to have been burned up five years ago!"

VERMONT BAPTIST CONVENTION.—We have received the Seventeenth Annual Report of the Vermont Baptist Convention, but as we published an account of the proceedings of this Convention from one of our exchange papers, at the time of its session, it is not necessary at this time to notice it farther. It will probably take several years for the Vermont churches to recover entirely from the deleterious influences scattered among them by that semi-infidel O. S. Murray, of the Vermont Telegraph.

The last Christian Advocate & Journal (Methodist) contains notices of revivals in upwards of one hundred different places. Many of these are very powerful.

We learn from the Religious Herald that Eld. Knapp is expected in Richmond about the middle of this month.

HAYTI.—An insurrection broke out on the south side of this Island, which, it was feared, would prove serious in its consequences. Later intelligence, however, says the disturbances have been entirely suppressed.

The Rev. Philander Chase, formerly Rector of Christ Church in this city, is now the senior Bishop of the Protestant Episcopal church in the United States.

It is said that fifteen hundred slaves have escaped within the last twelve months, from the southern states, and that most of them are now in Canada.

THE POST OFFICE.—The investigation in the case of Mr. Porter, was closed on Thursday evening, the 23d ult. The court continued its session four days, and the result of its sittings has been published in one of the daily papers in this city. Several of the Post office clerks testified that Mr. Porter had opened letters passing through the office. These letters were generally either from Washington, or directed to some person in that city. Mr. Porter has since published a defence, in which he utterly denies all the charges brought against him, and also produces a certificate signed by five of the clerks in the Post Office, exonerating him from any improper conduct in his official capacity. This certificate was drawn up, and signed a month previous to the investigation. He attributes the hostile movements against him entirely to political feelings, and in his defence says:

"It is evident that every motion and every act of mine, in the Post Office, have long been watched by my enemies, and every thing which could admit of such a mis-construction, has been tortured into crime. To go into a room by myself, with my own letters, in the jealous eyes of those who testified against me, was proof of guilt, and to hold in my hands a letter folder, was the strongest confirmation. Who could escape if every act of his life, however innocent, was to be thus perverted?"

The action of the Department at Washington will probably be known in a few days, when the public will be better able to judge of the merits of the case by the opinion entertained there respecting it.

RESIGNATION.—Mr. Forward, Secretary of the Treasury, has tendered his resignation, and it is generally supposed that Mr. Spencer, now Secretary of War, is to be his successor.

The Rev. John Fowler, formerly pastor of the 1st Presbyterian church at Utica, N. Y., has been acquitted by the Synod of Utica, of the charges of intemperance and licentiousness, on the ground of insanity.

CONGRESSIONAL CONVENTIONS.—Conventions were held in this city last week by the Whigs and Democrats, for the purpose of nominating candidates for Congress. The Whigs nominated Thomas K. Brace, Esq., and Thomas H. Seymour, Esq. was nominated by the Democrats.

The Episcopal churches in Boston are dressed in deep mourning on account of the death of Bishop Griswold.

BANKRUPT LAW.—The bill to repeal this law passed the Senate on Saturday last, by a majority of nine votes, and only awaits the signature of the President to become a law.

ESSAYS ON THE LORD'S SUPPER, by Cornelius B. Everest. Hartford: John C. Wells. 1843.

This is a 16mo. volume of 176 pages, and contains six Essays on the nature and design of the Lord's Supper, the requisite Christian character in acceptable communicants, the moral obligation of believers to observe the Lord's Supper, the benefits resulting from a faithful observance of it, the preparation to be made for a celebration of the Lord's Supper, and the due improvement of it, comprise the principal points of discussion in the Essays. We have not had sufficient time to give this work a critical examination, but notice several very important and sound suggestions on the right observance of the Lord's Supper. Mr. Everest is a Congregational clergyman, and consequently holds some views different from our own concerning this ordinance. And yet we fully concur in the following sentence, which we find on the 44th page. "It is designed, in other words, for those who enter into covenant with God, receive the ordinance of baptism, and by a public profession of religion become members of the visible church of Christ in full standing." It is this very sentiment that has brought against the Baptists the charge of bigotry and "close communion;" yet no truth is more plainly taught in the New Testament.

CHARACTER EVERY THING TO THE YOUNG. A Pastor's Gift to the Youth of his Charge. By JOEL HAWES, D. D. Hartford: 1843.

This is a copy of the second edition of this little work, a notice of which appeared in the Secretary when the first edition was published. It is from the press of Messrs. Case, Tiffany and Burnham, and is got up in a very neat and handsome style.

For sale by John Paine.

Mr. L. B. MERROW, of Middletown, is our authorized agent for that city and vicinity. Persons in Westfield, Upper Middletown, or any of the adjoining villages, wishing to subscribe for the

Secretary can do so, by leaving their names with Mr. Merrow.

Middletown subscribers in arrears for the present volume are requested to settle the same with Mr. Jacob Roberts.

Contents of the Christian Review for March.
I. Life and Times of Baxter; II. Works of Nathaniel Emmons, D. D.; III. Traits of the Life of the Early Christians; IV. Immortality of Thought; V. Alison's History of Europe; VI. Anglo-Saxon History of Literature; VII. Historical Sketch of Chiasm, or the Doctrine of a Millennium; VIII. Eight Years' Residence in Persia; IX. Strength of Piety; X. Literary Notices; XI. Literary Intelligence.

G. Robins, Agent.

Selected Summary.

Another land-slide occurred at Troy on Wednesday afternoon, immediately south of the scene of the former catastrophe. The movement was very slow, and as no persons were in the path of the avalanche, no lives were lost. The wood shed of a house was carried away. The amount of earth which descended was not much less than that of the former slide. The Budget says that still another portion of the hill, north of the other, bids fair to fall before long. The hill presents a singular appearance. In its face about forty feet from the summit, are two large holes, two or three feet in diameter, reaching far into the hill, through which two powerful streams of water issued for some hours.

HOMICIDE IN ILLINOIS.—The Illinois Free Trader, published at Ottawa, describes the following outrage committed at Indian Creek, 16 miles from that place. Two farmers, James M. Phillips and Lowell Morse, owned farms side by side, and had been for some time engaged in a bitter controversy, arising from conflicting claims to a piece of land. Phillips' cattle, on a certain morning, were found in Morse's wheat. The latter went with a large mastiff dog to drive them out, and was passing through Phillips' land. Phillips thereupon took his rifle, and taking aim either at the dog or his master, shot Morse through the heart. The act was unobserved by any one, and Phillips, after returning to his house, and putting up his rifle, proceeded to the house of a neighbor, to whom he communicated what he had done, and afterwards to a justice of the peace, by whom after examination, he was committed for trial. Morse had left a wife and family in Vermont, and Phillips has a family in Illinois.

In the Senate of Indiana, on the 11th inst., a joint resolution declaring that the State of Indiana has no idea of repudiating any portion of her State debts, and giving the reasons which have caused the failure on her part to pay her interest as it becomes due, was passed by a vote of twenty-five to seven.

A FOOLISH WOMAN.—A clause in the will of the Russian prince, the late Medemski, who died some six months ago, afforded a remarkable illustration of the artlessness and even incident to a life of leisure, in the absence of all motives of whatever kind to exertion.

"For three years," she says, "I have constantly attended the theatre. Having experienced there the only real emotions that ever agitated me, I feel it my duty to reward those who have been instrumental in producing them. I give, therefore, to Karatiquin, who has so often caused me to weep with delight, the sum of 50,000 rubles."

"I give to another young actor, whose name has escaped me, but who will be easily recognized as he moves the audience to mirth in the Theatre Michael, the sum of 30,000 rubles."

The executor, in announcing the bequests to the legatees, notified the intention of the heirs to contest the will; but in the contests, more respect is paid in Russia to the intentions of the testator than in any other country in the world, and it is presumed the legacies will be paid. The player Karatiquin, comprised in the liberality of the princess, is the Talma of Russia.

Immense flights of wild pigeons, supposed to be visitors from America, recently appeared in the vicinity of the lakes and hills of Cumberland, Eng.

A Whig Convention, held at Harrisburg, Penn., on the 22d inst., nominated Henry Clay for the Presidency.

The family of Mr. Chester White, a wealthy farmer near Batavia, were a few days since taken extremely ill after breakfast, except one son—who it was noticed had eaten none of the bread of which Mr. White, his wife, father, two sons and five daughters, and a hired man had partaken. The son afterwards confessed he had put arsenic into the flour bag—but could give no reason for doing it. The family all recovered. The lad had not been arrested out of regard to the feelings of the family, who were in the deepest distress.

The wife of Mr. Jonathan S. Leverick of Newark, during a temporary insanity caused, at least in part, by excitement of mind on the subject of Millerism, recently poisoned herself and two children, by putting arsenic in their coffee.—*Tribune.*

The packet ship Hottinguer, of Messrs. Woodhull and Minturn's Liverpool line, went ashore on Sunday morning at Fire Island, about half a mile from the light—which was mistaken by the pilot, it is said, for the Sandy Hook light. She had two cabin and about 30 steerage passengers. Her cargo was of salt and coal, and as some hundred tons of it had been thrown overboard, it was thought that the ship might be floated off without serious injury. She left Liverpool on the 13th of Jan., but was forced back by the gales, and sailed again on the 17th. She is nearly a new vessel, of about a thousand tons burthen.

A disease called the Black Tongue is prevailing near New Madrid, Missouri. It is a very malignant, and runs its course in a few hours. Five persons out of six attacked with it die. The same disease prevailed a short time ago in the western part of New York.

ILLNESS OF COM. PORTER.—We regret to learn that Com. Porter, the representative of our country at Constantinople, is in a very delicate health. An extract from a private letter, received by his nephew, residing in Baltimore, from his sister, says—"Your uncle is at present, in very feeble health, and we are apprehensive that he will not survive the present season."

Mr. Laverge, President of the Consolidated Bank, at New Orleans, committed suicide in a grave-yard near the city on the 15th ult. He left a written statement of his reasons for the act, and denies that any misconduct of his own occasioned it. He was a man highly esteemed of polished manners and a lofty, social position.

It appears from statistics recently published, that about twenty thousand members were added to the Baptist, Methodist, Presbyterian and Episcopal churches in Virginia, during the year 1842.

The Kingston Herald states that the Mohawk Indians in Canada, have killed seven hundred deer during the present winter.

The N. Y. Jour. of Commerce says, that in consequence of the recent inventions in the business of making nails from American iron, nails of excellent quality are already selling at less than four cents a pound.

The lately rejected six per cent stock of the U. States, already commands one per cent premium.

Massachusetts has 2,900,000 acres of land lying within the limits of Maine. 23,080 acres were sold last year at one dollar an acre, and \$13,817 56 were received for timber.

A select committee of the Legislature of New York has reported in favor of appropriating \$3000 for the purchase of a number of the celebrated engravings of the Pathology of Drunkenness, to be posted up in sailing vessels of all kinds, whether on sea, lake, or river, in order to counteract the temptation of intemperance.

WOMAN IN BANKRUPTCY.—The last Worcester *Register* contains the notice of the petition of a man and his wife to be declared bankrupts.

We learn that a number of ladies of Woodbury, N. J., with a kind consideration for the comfort of young Merce, have carpeted the cell in which he was confined, and furnished him with a suitable bed.

The fellow calling himself Young, the Manchester vagrant, after being discharged here, made his appearance in Bradford, where he was arraigned, fined, and sentenced to thirty days in our County Workhouse, where he was safely deposited this morning. He begged the Magistrate to take pay for his fine in cents, which, he said, were too cumbersome to carry, indeed, he said, he would not take them at all when offered to him, if it were not for rendering the cloak of his poverty. The gold is already, when his time of service is expired, to enable him to take another start. He had a new *benefactor* card, which he thought upon the whole was better than the first, which he was taken away from him here.—*New Haven Herald, Feb. 25.*

STILL ANOTHER SLIDE.—We learn that a third land slide occurred at Troy, yesterday evening, a short distance south of the two previous ones. The amount of earth which fell was about half as large as at the first slide. There was no injury done to persons or property.—*Albany Eve. Journal, Feb. 23.*

FIRE IN CAMBRIDGEPORT.—About half past 12 yesterday morning, a fire broke out in the east and blind manufactory of Hovey, Markham & Co., situated near the bridge in Cambridgeport. The building and contents, including a considerable quantity of stock, and valuable machinery—the barn, shed, chaise-house, &c. attached to the establishment, were destroyed. The amount of property lost is estimated at from \$10 to \$12,000—of which \$6,500 were insured on the stock, machinery and buildings, at the Worcester Manufacturers' Mutual Company.—*Boston Courier, Feb. 24.*

IMPORTANT DECISION.—It will be seen by our Washington correspondence that the Supreme Court has made a decision upsetting all the stop-laws and other swindling contrivances of the Western States. For this righteous decision the country is indebted to the energy of our fellow-citizen, Arthur Bronson, Esq., who early determined to contest the constitutionality of the relief or stop-law of Illinois. The decision has come in good time. It will arrest a similar project which has been secretly concocting in Albany.—*N. Y. Com. Adv.*

FIRE.—The Distillery and Grist Mill of Mr. Timothy Ellsworth, at Ketch Mills, (East Windsor) were burnt to the ground on Saturday morning last. The fire was first discovered about 3-1/2 o'clock. It originated in the mill, and it is supposed was caused by the friction of the machinery, which was in operation the evening previous until 8 o'clock. We understand Mr. Ellsworth is insured to the amount of about \$2,000.—*Courant.*

VIRGINIA.—The House of Delegates, on Friday, by a vote of 67 to 62, rejected Virginia's share of the Land Fund, exceeding \$37,000, which is lying to her credit in the Treasury at Washington.

The packet ship Hottinguer, Capt. Barsley, from Liverpool, went ashore at Fire Island, a little east of Rockaway, on Sunday morning, and lies in fourteen feet of water. A quantity of tin and salt had been thrown over to lighten her, and steamboats despatched to her assistance from New York.

The steamer Sandusky, which had been laid up since last October in the port of Buffalo, was destroyed by fire on Thursday morning, 23d inst. She belonged to the Messrs. Hollister, and their loss is from \$15 to \$20,000. No insurance.

The Whigs of the 3d District have nominated Edward Eldridge, Esq. of Pomfret, as a candidate for Congress.

James K. Polk has been formally nominated as the Democratic candidate for Governor of Tennessee, and is soon to canvass the State.

The Providence Chronicle states that a child came to its death a day or two since, in that city, by swallowing a marble.

"FAT BOY."—There is a boy only 11 years of age, now exhibiting in Boston, who is five feet two inches high, and weighs 265 pounds.

SHORT VOYAGE.—The brig Sea Eagle, Captain Smith, hence, arrived at Port au Prince on the 29th ult. having performed her voyage to Boston and back in 32 days!—*East Eve. Jour.*

The Norfolk Beacon states that nine persons were seriously wounded by the accident on the Wilmington (N. C.) Rail Road, on Sunday last, besides W. B. Hall, Esq., of Baltimore, who was killed outright. Among the wounded is a lady, who had her leg broken in two places, and is not expected to survive.

A LONG YARN.—Mr. Atkinson, rope manufacturer, of Preston, Eng., has received an order from the Admiralty to manufacture 75,000 fathoms, or 85 miles 400 yards, of line for Captain Belcher, of the Samarang, going on an exploring expedition. The yarn is to be *taught* as well as *long*.

MURDER AT A WEDDING.—We learn from the Buffalo Commercial, that a young man named English, was murdered at a wedding party in this place, on Friday last, under the most aggravated circumstances. It seems that a man named McCulloch, was, among others, present celebrating the marriage of the sister of the deceased, when young English playfully took off McCulloch's hat, but which he immediately replaced again, whereupon McCulloch stabbed him, and he died in 15 minutes. The assassin was secured, and committed to prison.—*Bay State Dem.*

COM. ELLIOTT—THE SHIP PENNSYLVANIA.—It is said by the Philadelphia Spirit of the Times, that Commodore Elliott, although invited to be a pallbearer to his late old friend, was not permitted by some of the Navy officers present, to act as such, because he happened to be under suspension. Determined not to be left out in the procession, he walked to the grave in citizen's dress. He walked as a member of the Cincinnati Society. From some circumstances related to the President by Gen. Cass when here, as regards Com. Elliott's trial and suspension, it is thought the President will, after the adjournment of Congress, restore to Com. Elliott his sword, and thereby relieve him from suspension, for the punishment inflicted on him in 1841, by a Court Martial; he will be appointed to the command of the Pennsylvania, which ship will be put in commission, and sent on a long cruise, visiting all the important sea-ports in Europe, or the known world.—Such a ship would make the grand Sultan respect the stars and stripes. An Admiral would be proud of such a noble vessel.—*Phebeian.*

The steamer Bangor, Captain Dunn, which left Boston last August, for Constantinople, was, by the late accounts, at Trebizond, in the Black Sea, at which place she had arrived from Constantinople, with 700 passengers! She was to return to Constantinople, with about the same number. An admirable illustration of Yankee enterprise.

On Thursday evening last, a member of Congress, in an unfortunate moment, got into a quarrel with some man on the avenue. A scuffle ensued, and the member came out of the affray minus a portion of his ear.—*N. Y. Sun.*

From Mexico.

The arrival from Vera Cruz of the revenue cutter Woodbury, at our wharf yesterday morning, dissipated the little "speck of war" which some of our contemporaries had discovered in the horizon. Gen. Thompson was not on board nor has he left Mexico in high dudgeon; on the contrary, he is still in the city, in his official capacity, and there is not the slightest reason to anticipate difficulties between the two countries. Explanations have been made and accepted regarding the occurrence at Monterey. The session of the California to England is universally considered an unfounded report. A reinforcement of 800 men has been dispatched from Vera Cruz, to join the troops before Campeachy.—*N. O. Bulletin.*

The Picayune contains additional intelligence by the same vessel. The Mexican coast was visited by a severe gale on the 31st ult. Many fishermen were drowned, and a Mexican brig of war was wrecked some twenty miles from Scafrascio. She was on her way from Tobacco to Campeachy, with supplies for the fleet. The captain and 11 men were saved; the number of drowned persons was 8. The United States brig of war Dolphin, lying at Scafrascio, lost her launch, but fortunately all the men that were in it were saved. The Woodbury rode out the gale nobly.

It is said that 3000 Indians have gone to the assistance of the Yucatanese. Santa Anna was not expected at Mexico before June. Orders have been given to raise an army of 100,000 men.

S. G. Newell, one of the San Antonio prisoners, was released and reached New Orleans. The rest were still at Perote, and will, it is said, soon be liberated—except those

taken at the Colado. Van Ness, with Fitzgerald and Hancock, were still at San Fernando, instead of Mexico, as reported.

CAMPEACHY.—The Roario, that arrived yesterday, brings accounts from Campeachy to the 4th inst. Up to that time the siege was continued by the Mexicans—the firing from both sides occurring nightly with more or less destruction of persons and property. The people and authorities of Yucatan still seem to feel the greatest confidence of their ability to expel the invaders. Rumors were rife, however, that Gen. Anaya had appeared in the interior, flush of Mexican money, and true to the traitor principles of Canales, himself and Leguina, was offering bribes to the natives to rise in favor of the Mexicans. But we trust this stratagem will not succeed.—*N. O. Bulletin, Feb. 16.*

FROM BUENOS AYRES.—Intelligence has been received of a decisive battle fought on the 6th of December, in Entre Rios, between the Buenos Ayres forces, under Gen. Oribe, on the one hand, and the Montevideo troops, under Rivera, on the other. The Buenos Ayres accounts state the number of their enemy to have been 8,000 men. The slaughter is said to have been very great, and the whole of the infantry, artillery, tents baggage and munitions fell into the power of the victors, only the cavalry escaping by flight, hotly pursued by the Argentines. One of the letters, dated the 7th, says that Rivera himself had been made prisoner. In a word, the strength of the Unitaria party is represented as completely broken. The reports on the other side state that they have lost one third of their army, who were killed after being made prisoners, but say nothing of the capture of Rivera. The Government, it is added, have, in consequence, liberated the slaves of both sexes, for the creation of a new armed body. The whole contest was between Oribe and Rivera for the Presidency of the Oriental Republic—a country comprising about 90,000 miles and as many inhabitants. And for this, several thousand lives and millions of money have already been lost.

Marriages.

In this city, on the 29th ult. by Rev. Dr. Bushnell, Ass. L. Spaulding, M. D. of Enfield, to Miss Sarah H. Field, of this city.

In Windsor, on the 22d ult., by the Rev. Mr. Jewett, Capt. David Hoyt, of Springfield, Mass., to Miss Jennette Andross, of this city.

In Gilead, on the 8th ult. by the Rev. Charles Nichol, Mr. William L. Ellis, to Miss Harriet N. Sumner, both of Gilead.

In Middletown, on the 19th ult. by Rev. Mr. Sanford, Mr. Charles Benedict, of New Haven, to Mrs. Angeline Havens, of Middletown.

In New Haven, Dec. 1st. by the Rev. Mr. Raine, Mr. Allen Powers, to Miss Amanda E. Moulton.

In Litchfield, on the 14th ult. Mr. Ferdinand Buell, to Miss Almida M. Osborn.

Deaths.

In this city, on the 26th ult. Miss Jane Studley, aged 18 years.

In this city, on the 15th ult. Wm. Wiley, son of Wm. and Sarah Danforth, aged 3 years and 6 months.

In this city, on the 6th ult. Miss Harriet Wells, aged 37, daughter of the late Mr. Thomas Wells.

In Westfield, (Newington Society), on the 20th ult. widow Clorinda Goodrich, aged 82. [Western papers please copy.]

In Avon, on the 12th ult. Mrs. Chloe Miller, aged 75, relict of Elijah Miller.

In Somers, on the 13th ult. Mr. Merrick Kibbe, aged 29.

In Coventry, on the 30th of Dec. Zelotes Porter, aged 67.

In Burlington, on the 1st ult., Dr. Peres Mann, aged 84—a surgeon in the Revolutionary war.

Receipts for the week ending March 1.

Lydia Crode, 200; H. S. Barnham, 50; Joseph S. French, 175; Samuel Knox, 409; J. B. Kier, 130; W. Drew, 200; D. Ferris Drew, 200; Dan. Samuel Sheldon, 275; (125 credited to Charles Phelps.)

NOTICE.—The Board of the Conn. Baptist Convention will hold a Quarterly meeting in the Lecture-Room of the First Baptist church, Hartford, the 2d Tuesday in March inst.

March 3, 1843. J. S. Eaton, Sec.

The Treasurer acknowledges the receipt of the following sums from the Fairfield County Association.

White Hill Church for Education Society, \$0 75

" " " " " " " " 12

" " " " " " " " 6 50

New Milford chh. for " " " " 1 00

1st Chh. Stamford, for Home Mission, 25 00

From Horace Sheldon, Esq., administrator on the estate of Miss Cynthia M. Wright, of Suffield, he brings her bequest to the Am. Home Mission Society, \$50 00

J. B. GILBERT, Treasurer.

Hartford, March 3, 1843.

CONNECTICUT LITERARY INSTITUTION.

The Winter Term of the Connecticut Lit. Institution will commence on Wednesday, the 22d day of February inst. This Institution affords the facilities of a thorough education in the common and higher branches of English Studies, and in the Languages, so far as is necessary for admission to College, or in a course extended according to the wishes of the students. Indigent students disposed to labor, can generally find employment on the Steward's premises, or in the village, and in this way defray a part or all of their expenses. The thorough instruction afforded, the judicious and efficient general discipline, and the marked and salutary moral influence of the Institution, inspire the Trustees with renewed confidence to recommend it to the liberal patronage which it so highly merits, and which it has hitherto received.

Suffield, Feb. 24, 1843. D. Ives, Sec.

NOTICE.—The subscribers have formed a Co-partnership under the firm of D. TOWNSEND & CO., and will occupy the Store No. 100 State street.

D. TOWNSEND, ELISHA PECK, 49

Hartford, Jan. 1, 1843.

BOOTS, SHOES, AND LEATHER.—D. TOWNSEND & CO. 100 State street, offer for sale to country merchants and dealers—

Boots and Shoes—Men's, women's and children's, comprising a full assortment.

To Shoe Manufacturers.

Sole Leather, consisting of Hemlock and Oak.

Upper " " " Grain and Wax.

Calf, Sheep and Goat Skins; Binding Skins; Lasts. Thread, Lastings, Gallions, &c.

To Harness Makers.

A good article of Harness and Bridle Leather, black and russet.

To Manufacturers.

Bel't

Poetry.

BROTHER BEAR.—In the obituary of the Rev. Wm. Hodge you will recollect the expression, "We believe that many when they read this notice will add—and I have lost a friend." The reading of these words led a young lady to pen the following lines. I obtained them and by her permission would offer them for publication in the Secretary.

Yours, &c.

J. B. GUILD.

"And I have lost a friend" the friend of my heart,
Who would fain save my soul from sin's deadly snare;
Sweet words of affection fell from his tongue,
While on its full accents in rapture I've hung.

How solemn his strains when he led the lost soul
From sin's fatal snare to an heavenly goal;
The flash of his eye, and his firmness of brow
As in bright days of yore, my fancy brings now.

Though a child when I heard, his tones I still hear,
The story of Jesus fills yet on my ear;
The voice is from heaven—the spirit has fled,
And in accents of love he speaks from the dead.

Ye dear friends of the lost, O dry the fond tear,
He has changed this cold world for a lovelier sphere;
His toils and his trials with him are now o'er,
His sorrows and blights will shade him no more.

There rivers eternal, bright, sparkling, shall shine,
And pure joys are now his in heaven's rich mine;
To God's "loving kindness" he swells the sweet lay,
Of sung by bright spirits in regions of day.

Ashford, Feb. 1843.

MATTHA.

To a Child in Prayer.

Fold thy little hands in prayer,
Bow down at thy mother's knee,
Now thy sunny face is fair,
Shining through thy golden hair,
Thine eyes are passion free;
And pleasant thoughts like garlands bind thee
Unto thy home, yet grief may find thee:
Then pray, child, pray.

Now thy young heart like a bird,
Singeth in its summer nest;
No evil thought, no unkind word,
No bitter, angry voice hath stirred,
The beauty of its rest;
But winter cometh, and decay
Wasteth thy verdant home away;
Then pray, child, pray.

Thy spirit is a house of glees,
And gladness harpeth at the door—
While ever, with a merry shout,
Hope, the May Queen, danceth o'er—
Her lips with music ringing o'er—
But time those strings of joy will sever,
And hope will not dance on forever;
Then pray, child, pray.

Now thy mother's hymn abideth
Round thy pillow in the night,
And gentle feet creep to thy bed,
And o'er thy quiet face is shed
The taper's darkened light.
But that sweet hymn shall pass away—
By thee no more those feet shall stay;
Then pray, child, pray.

Rev. J. B. Cook's Views of the Second Advent.

[We find that we were slightly mistaken in one particular in our notice last week, respecting the sentiments of Bro. Cook. We stated that he did not believe the time of the Second Advent had been revealed. From a personal conversation with him we learn that his mind is undecided on this point, yet he thinks there is at least a probability that Mr. Miller may be right in his calculations. He thinks there is much obscurity resting upon the prophetic numbers, and in his preaching advocates the doctrine of the near approach of the Son of Man, without fixing upon any particular time. Mr. Cook handed us the following communication which had appeared in the Mid-dletown Sentinel & Witness of last week, with a request that it might be published, in order to have his views more fully known to the denomination.]

BR. BEAR.—Having seen an allusion to my sentiments in the last number of your excellent paper, I send you the following article written for another periodical, which may, at least, in part, satisfy those who wish to know further what my convictions are.

The Lord's second coming seems to have been ever present to the minds of the Apostles, when they looked forward into futurity: "For our conversation is in Heaven, whence also we look for the Saviour, the Lord Jesus Christ." "To them that look for him shall he appear a second time." He will give a crown of life to all "who love his appearing."

That he will appear, be seen in person, is taught in the most intelligible terms: "This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven." Jesus is the seed of Abraham, to whom the promises were made, Gal. iii. 16. Those who are of faith, are Christ's, and thus they become "heirs according to promise." They will be conformed to their Lord; as it is written, "He will change our vile body, that it may be fashioned like unto His glorious body." Phil. iii. 21. When He shall appear we shall be like him for we shall see him as he is, 1 John iii. 2. This is not all shadowy or ghostly, because it is the consummation of that renewal of which the Apostle speaks, "after the image of him that made us." The idea of the Messiah's personal appearing is not an isolated one, but so linked with other more generally received truths, so that I discover no more difficulty in believing it, than I have in believing that Moses and Elijah were seen "in the holy mount" by the Apostles.

But why do you believe this event is at hand? In reply, let me say, that I have reflected on the subject a great deal, and have come to the conclusion, that it is so from the force of evidence. This evidence cannot be given now except in the most brief manner possible. The Millennium, which Christians generally believe to be near, is subsequent to the Second Advent, because the figurative interpretation of Rev. xix.

16 conflicts with some of the plainest assertions of inspired men. The doctrine of a temporal millennium has this passage, interpreted figuratively, for its basis. But after investigation this seems to oppose other plain declarations of God's word. Dan. vii. 11-22. The horn—the Papal power—made war with the Saints, and prevailed against them. How long? until the Ancient of Days came. Surely Satan cannot be bound, so long as his most efficient agent is not bound, so long as he prevails! Matt. xiii. 36-43. The tares grow with the wheat. How long? "Till the end," when the righteous shall be made "to shine forth as the sun," according to the prophecy of Dan. xii. 3.

Jesus says, Luke xxi. 28, when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh. At what period, then, in the Divine dispensation, will this redemption take place? Let the apostle answer, Rom. vii. 22, 23. The whole creation groaneth—even we ourselves groan, waiting for the adoption, to wit, the redemption of our body. Here, there is no room for a thousand years to intervene between the deliverance of creation and their resurrection. There is no place for a thousand years between the signs foretold by our blessed Lord, and the redemption promised his disciples. There is nothing in the prediction of Daniel to authorize the insertion of a thousand years, or even days, between the breaking up of anti-Christ and our Lord's Advent; for thus it is written "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." If we allow our minds to follow the plain, unambiguous language of inspiration, it is all day-light. Satan is to be bound, Rev. xx. 2, but no one can bind the strong man armed except a stronger than he, which is Jesus, and this binding, or consuming is stated in plain language, 2 Thess. ii. 8. Then Satan cannot deceive those who have part in the "first resurrection;" but they shall live and reign according to promise. Then there will be no occasion for any of them to say to his neighbor, "know the Lord," as in the present state, "for all shall know Him," without instruction, "from the least to the greatest." Then there will be none "to hurt or destroy in all my holy mountain." It will be a new order of things, and this will be the millennium of the Bible, subsequent to our Lord's "glorious appearing," and the resurrection. As to the prophetic periods named in Daniel and John, I see and feel that they are involved in obscurity; but after hearing the recent lectures and discussions, and reading Profs. Stewart and Chase, Drs. Cox and Duffield, Messrs. Dowling, Fitch and Bernard, the probability is to my mind that the period of Daniel viii. 14, is 2300 years, the period through which the whole scheme of his prophecy extends: Gabriel explained "the vision," and told him that 70 sevens, or 490 years were determined "cut off," from the whole period, as I suppose, and gave it a date from the going forth of the commandment, Dan. ix. xxi. 25. This it seems to me was most probably the decree of Artaxerxes, B. C. 457, Ezra viii. If so, then the 490 years terminated in the 33d year of the Christian era, and the 2300 will terminate this year. As I approached this conclusion—I trembled. Never have I been so overwhelmed, so crushed by any admission, as by this. I could have borne but little more, but I did not, durst not resist the conviction—suffice it to say, that my feelings subsequently were as delightfully solemn, as they were overpowering. Never had I a sweeter experience, and if it be a blessing to realize eternal things more, while earthly things are valued less, then I have been blessed. May every other one be alike blessed, for then if they be revived, they will not revile again, but be at peace with God, and live in charity with all mankind. This conclusion cannot be made tangible, but must be received like other truths. "By faith we understand that the world was made." By faith alone shall we know its approaching end.

The apostle Paul told believers, 2 Thess. ii. 8, that the day of the Lord would not come till the lawless one should be revealed. That one has not only come, but in the estimation of Christians generally, has had his day, therefore instead of using that passage against it, it becomes an impressive proof that the coming of the Lord draweth nigh. Jehovah gave warning of the flood, of the destruction of Sodom, of the destruction of Jerusalem, and why not of the destruction of anti-Christ? Had he not given us warning, we should have been in darkness, in contradiction to 1 Thess. v. 4, But ye, brethren, are not in darkness, that that day should overtake you as a thief. There are to my mind several indications, that that day is at hand; therefore I am bound, by every principle of reason and religion, to say so, and pray to be ready. The doom of the unfaithful servant, who said, my Lord delayeth his coming, is enough to appal any one, Matt. xxiv. 50, 51. The company of those who inquire "where is the promise of his coming," is surely undesirable, 2 Pet. iii. 3. To sum it all up, for me to say, "Let others do as they may, as for me and my house, we will," by aid of Divine grace, look for our blessed Lord till he come. "If the vision tarry, we will wait," assured "it will surely come." As to the manner of waiting, it should be in the discharge of every duty; as it is written, "Occupy till I come." "Blessed is that servant whom his Lord when he cometh, shall find so doing." Amen!

February, 17th, 1843.

J. B. COOK.

* This redemption could not have been from Jerusalem, because they were to escape for their lives, not even turning back to take up their garments. To flee utterly destitute, was more like exile than redemption, when they should stand before the Son of Man, verse 30.

For the Christian Secretary.
Lessons from the Late Treaty.
MR. EDITOR.—Will you allow me to request the insertion in your paper of the following hints from the last Advocate of Peace?

IRRECONCILABLE.
PRESENT SUBSTITUTES FOR WAR.—It has been generally supposed, that the sword is the only arbiter of national disputes; but the progress of our late difficulties with Great Britain has called into action a variety of substitutes more national and far more effective. Negotiation, arbitration, and even mediation have been successfully employed; and all these are now regarded as legitimate substitutes for war, and might suffice, if they were used in season and aright, to supersede the custom of ever.

IMPORTANCE OF A SINCERE DESIRE FOR PEACE.
—If individuals or communities wish to fight, they will be sure to find pretexts enough; but, if fully bent on peace, they can with ease and certainty, preserve it. If there is a hearty will, it will, sooner or later find a way for the peaceful adjustment of difficulties the most serious and alarming. When Ashburton and Webster met as the representatives of two nations sincerely desirous of peace, they succeeded very soon in settling disputes that had defied all the efforts of two generations at negotiation and reference. So easy is peace, to those who really and heartily desire it.

THE CHIEF OBSTRUCTIONS TO PEACE.—These are most frequently found in the common notions of patriotism and national honor. It was these, and these alone, that so often brought England and America to the verge of war, and postponed the final settlement of our disputes for so many years. When the war-cry about our north-eastern boundary rang through Maine; when the war-fever ranged along our north-western frontier; when one nation was kindled into a blaze at the burning of the Caroline; and the other at the arrest and trial of McLeod; it was these blind, reckless, savage impulses that drove them on. It was with many in Maine and other States a matter of patriotism and national honor not to relinquish a foot of the disputed territory, not to recede an inch from the position they had taken; and had such counsels continued on both sides, or on either, war would have been inevitable. Peace is almost invariably the result of mutual concession and compromise.

EFFICACY OF A POPULAR DEMAND FOR PEACE.
Rulers, in England and America will go for peace or for war, just as the people go; and it was obviously their demand for a settlement without bloodshed, that eventually secured our present treaty. When the war-breeze blew from Maine, Webster himself made speeches in favor of war; but on learning that the people were not for war, he soon corrected his mistake, and began at their bidding to labor with well known zeal and success for a more peaceful adjustment of our difficulties.

INFLUENCE OF THE PEACE MOVEMENT IN SECURING THIS RESULT.—Had public opinion been what it was fifty years ago, war would have been inevitable; and this change, so obvious and striking through Christendom, has been produced mainly by the blessing of God upon efforts in the cause of peace. It is impossible to account for it in any other way; and thus the late treaty is in fact a legitimate result, a glorious triumph, of the cause of peace. Nor is this its only trophy: for it was doubtless instrumental of preventing a war first with France, and next with Mexico. How many others it may have averted, we cannot know; but of these we are quite certain, nor any the less so because the heedless millions are so ignorant or so regardless of the fact.

PREPARATIONS FOR WAR OF NO USE IN SECURING THE LATE TREATY.—The negotiators seem not once to have thought of these preparations on either side; and had there been no forts, or fleets, or armies in England and America, the result would have been the same. We doubt whether these war-preparations had the weight of a feather in the scale; and any array or threat of them would have strongly tended to defeat the treaty. It was the result, not of war measures, but of influence exerted by the friends of peace.

ENCOURAGEMENT TO EFFORTS IN THE CAUSE OF PEACE.—This treaty is a striking illustration of their importance and efficacy. All the money expended in this cause during a quarter of a century, would not support the war-system of Christendom, even in peace, a single hour; and yet this mere pittance has under God prevented many a war, and saved myriads of treasures, and thousands, perhaps millions of lives. In no cause whatever has so much been accomplished by so small an amount of means; and adequate efforts would ensure the peace of the civilized world through all coming time.

Strange Signs in the Air.

The believers in the theory of Mr. Miller, that the conflagration of this world is speedily to take place, have endeavored to strengthen their faith, and to convince others, by considering certain recent fiery appearances in the clouds, as premonitions of that great event. The venerable lexicographer, Noah Webster, has been induced to make some statements, in the New Haven Herald, in reference to the occurrence of such unusual atmospheric phenomena during the last half century, to show that though strange and perhaps unaccountable, they are neither new nor alarming. He says:—

"In the dark day, May 19, 1780, the heavens were covered with a dense cloud for three or four hours; the Legislature was in session at Hartford, and such was the darkness that business could not be transacted without candles. During this time the clouds were tinged with a yellow or faint red for hours, for which no cause has been assigned. I stood and viewed this phenomenon with astonishment, but I had not any fear that the world was coming to an end."

"In the evening of March 20th, 1782, an extraordinary light spread over the whole hemisphere, from horizon to horizon, north and south, east and west. The light was of a yellowish cast, and wavy. The waving of the light was visible, and some persons heard, or imagined they heard, a slight rustling sound. I then resided in Goshen, Orange co., New York, and stood half an hour on a bridge over the Wall Kill, to witness this extraordinary phenomenon, but I saw no person that was frightened at the sight."

"In the year 1783, a great part of Europe was for weeks overspread with a haziness of atmosphere which caused great consternation. The churches were crowded with supplicants. The astronomer Lalande attempted to allay the fright by endeavoring to account for the appearance, which he ascribed to an uncommon exhalation of watery particles from the great rain of the preceding year. But at last the cause was ascertained to be smoke from the great eruption of the volcano Hecla, Iceland, which covered more than three thousand square miles with burning lava, in some places to the depth of forty feet. I had this account from Doctor Franklin, who was in Europe at the time."

"In a late paper published by the Millerites, I saw an article stating that the northern lights foretell something terrible. The writer seems not

to know that in the high northern latitudes, in the 66th degree and northward, northern lights are of daily occurrence, and so have been from time immemorial. So illuminated are the heavens that persons may often see to read in the night."

"These lights occasionally come so far south as to illuminate the sky in our latitude. Sometimes they do not appear for many years. At the close of the 17th, and beginning of the 18th century those lights were not seen for a long period, and when they re-appeared, about the year 1817, our ancestors who had not seen or heard of them, were all alarmed, and actually supposed the day of judgment had come."

Children's Corner.

For the Christian Secretary.

The Ungrateful Child.

Susan Morris' parents were poor, so very poor were they, that oftentimes Susan was seen when the ground was frozen hard, and the wind blew cold and bitter, without shoes or stockings, begging crusts from house to house, to carry home for the younger children to eat. She was a handsome child, and so pleasing in her appearance, that at first she interested many for her, but as they became acquainted, it would be discovered that she told that which was not true, and would take that which was not her own. Mr. Spooner and lady were spending a few days in the city where she lived, and meeting her one day as she was out begging, were so much pleased with her appearance, that they resolved upon adopting her as their own child, they being very rich, and not having any children living, having a short time before buried a little girl about Susan's age, whom they thought she very much resembled. Although they ascertained that she told falsehoods, yet they thought it was owing mostly to her parents, and probably it was, for they, though strange to tell, encouraged her in lying, and stealing. They hoped by taking her away, and showing her the wickedness of it, and kindly treating her, that she would correct her faults, and become a good girl. They told her what they should require; that she must obey them, and never again tell a lie, and that she promised to do. Her joy was so great, that she hardly knew how to manifest it, when she was dressed in her new clothes, and went to ride for the first time in an elegant coach. She thought then, that she would try to do every thing to please her new father and mother who were so kind to her, but so strong had her bad habits become, that she was soon weary in trying to be a good girl, and was as bad as ever, and even went so far as to take money from "Mr. Spooner's desk, and spend it for toys and sweetmeats, and then denied it." After trying very hard to make her do well, and being unable to, they were obliged to carry her away to her old home, and leave her.

Now, I presume every child that reads Susan's history, will think how very ungrateful she was—how could she do this. I never would have done it. But, dear children, there is one Being that has done much more for you than that kind gentleman and lady did for Susan, and if you love him not with your whole heart, you treat him far more unkindly than she did them. God gives you life, food, and clothes, and friends, and indeed, every comfort which you have on earth; and more than that, he has provided a Saviour for you to love, that he may save your soul, and make it happy in heaven when your body dies. Now I hope you will think every day of your life, how very good God is to you, and that you will never lay your head upon your pillow to sleep without thanking him for his goodness, and asking him to give you a heart to love and obey him, that when you die your soul may go where the angels sing, and where the happy are in heaven. C. A. A.

At a Court of Probate holden at Hartford, within and for the District of Hartford, on the 4th day of February, A. D. 1843—

Present, JOHN RUSSELL, Judge.
ON motion of Waterman Roberts, administrator on the estate of Horace W. Humphrey, late of Hartford, within said district, deceased.—This Court doth appoint the 15th day of February instant, at 10 o'clock, A. M., at the Probate office in said district, for the hearing, allowance, and settlement of the Administration account on said estate.—And doth direct said administrator to give public notice to all persons interested in said estate, to appear (if they see cause) before said Court, at said time and place, to be heard therein, by advertising the same in a newspaper published in Hartford. Certified from Record.
3w48 JOHN RUSSELL, Judge.

THE MOTHER'S MAGAZINE.—This periodical has just completed its tenth volume. It is not only the first, but decidedly the most popular work of the kind published in this country. The extent of its circulation in the United States, together with the fact of its being reprinted in England, shows the favor with which it has been received both at home and abroad. The assurances of assistance from able pens, afford encouragement to the editors to hope that they shall be able to render the Magazine still more deserving of universal patronage.

While the chief object of the Magazine is to aid mothers in the discharge of their appropriate duties in training their children for usefulness and happiness, it is also designed to embrace and cherish all the endearing relations of the family, and to promote the correct and faithful performance of the duties which result from these relations.

The Mother's Magazine, edited by Mrs. A. G. Whitteley, and Rev. D. Mead, is published monthly, making a volume of about 300 pages a year, at one dollar a year, payable in advance. The eleventh volume, containing an elegant steel engraving, commences with the number for January, 1843.

Subscribers residing in Hartford city can have the numbers delivered at their doors, immediately after they are issued.
JOHN C. WELLS, Agent,
No. 6 Asylum Street.
Feb. 17, 3w49

At a Court of Probate holden at Suffield, within and for the District of Suffield, on the 9th day of February, A. D. 1843—Present, NELAND LOOMIS, Esq. Judge.

ON motion of the Administrator on the estate of Cynthia M. Wright, within said district, deceased.—This Court doth decree that six months be allowed and limited for the creditors of said estate to exhibit their claims against the same, to said administrator, and directs that public notice be given of this order by advertising in a newspaper published in Hartford, and by posting a copy thereof on the public sign post in said town of Suffield, nearest the place where the deceased last dwelt. Certified from Record.

All persons having claims against said estate, are requested to present them; duly attested to the subscriber.
HORACE SHELTON, Adm'r.
Suffield, Feb. 9, 1843. 3w49

CHRISTIAN FAMILY MAGAZINE.—JOHN C. WELLS would once more call the attention of heads of families to this publication. As this work is received by none but those who pay for it, the publishers are able to give a neat, elegant, and valuable Magazine, making a volume of 300 pages, each year, with 6 steel engravings, and 6 splendid paintings, for the small sum of \$1.00. It is a work of real merit. Specimen numbers and bound volumes at the Asylum Street Book Store.
JOHN C. WELLS.
Feb. 3, 3w47

HARTFORD FIRE INSURANCE CO.
Office North side of State House Square.—This Institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the Post Office, directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:
Eliphalet Terry, Job Allen,
S. H. Huntington, Ezra White, Jr.,
H. Huntington, Jr., James Goodwin, Jr.,
Albert Day, John P. Brace,
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ELIPHALET TERRY, President.
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ETNA INSURANCE COMPANY.—Incorporated for the purpose of securing against loss and damage by Fire only. Capital, \$200,000, secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires. The office of the Company is in the new Etna Building, next west of the Exchange Hotel, State street, Hartford, where a constant attendance is given for the accommodation of the public.

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Thomas K. Brace, Stephen Spencer,
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The Etna Company has agents in most of the towns in the State, with whom insurance can be effected.

PROTECTION INSURANCE COMPANY.—Office North side State House Square, in Exchange Building.—This Company was incorporated by the Legislature of Connecticut with a capital of One Hundred and Fifty Thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The Company will issue policies on Fire and Marine risks, on terms as favorable as other offices. Application may be made by letter from any part of the United States, where no agency is established. The office is open at all hours for the transaction of business.

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Henry Waterman, Wm. A. Ward,
S. B. Grant, Ezra Strong,
Lemuel Humphrey.
DANIEL W. CLARK, President.

WILLIAM CONNER, Secretary.

The Missionary Flectic.—The design of this work is to popularize Missionary Reading. The Editors receive the Missionary works issued in Great Britain, as well as in this country, and will publish such selections, abstracts, reviews and original articles as they may judge most desirable. The exceedingly low rate at which valuable works are thus afforded will bring them within the reach of the great body of professing Christians, throughout the country. The work has the commendation of clergymen and others by whom it has been examined. The assistance of pastors and other friends of missions, to secure its circulation, is respectfully solicited. It is edited by the Rev. J. A. Stone and H. A. Graves. It is issued in quarterly numbers of about 200 royal octavo pages each, on the following terms:

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WILLIAM S. DAMRELL,
Boston, 9 Cornhill, Feb. 1, 1843.

Asylum Street Bookstore.

NEW BOOKS.
SCRIPTURE GEOGRAPHY. New Edition, with valuable additions. 1843.—This edition is entirely superior to any other, containing five Maps, Eastern Countries, the World as peopled by Noah, Countries mentioned in the New Testament, &c., and embellished with nearly 100 engravings, illustrative of Hebraic Geology, &c., to which is added Scripture Natural History. Price \$1.25. In leather, with handsomely embossed sides. Price \$1.50. *Reveries of a Visionary Pastor.*

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BAXTER'S COMPLETE WORKS. London Edition, 23 vols. Just received and for sale by JOHN C. WELLS, Successor to Tyler & Porter.

NOTICE.

THE Court of Probate for the District of Tolland has limited and allowed six months from the date hereof, for the creditors of the estate of Aaron Chapman, late of Tolland, in said district, deceased, to exhibit their claims against said estate, properly attested, or be deemed a recovery. All persons indebted to said estate, are requested to make payment to DANIEL CHAPMAN, Executor. Tolland, Jan. 17, 1843. 3w46

BOOKS.

BOSTON REVIVAL—1842.
Hague's Examination—No. 2.
Hague and Cook, and Town, on Baptism.
Pleasant Moments of Pleasant Lands; by Mrs. Sigourney.

Rambles in Yucatan; by Norman.
Lost Sister; by Todd.
Annulet.
Token of Affection, do. of Remembrance, do. of Friendship.

Also a further supply of Revival Melodies, parts 1 and 2 bound together.
Connecticut Register for 1843, 180 Main Street, Missionary to Sim.

ALSO, a supply of Memoirs of Mrs. Eliza Grew Jones, Missionary to Sim.
Spiritual Voyage, performed in the Ship Convent; by Rev. E. Botsford, A. M.
Fengilly on Baptism.
Baptist Register for 1843.

CHARLES ROBINSON, Attorney and Counsellor at Law, Solicitor in Chancery, Notary Public, Commissioner for the States of New York and Maine. Also agent for the North American and Hudson Insurance Companies of New York. Office, corner Chapel and State streets, New Haven.

FOR RENT.—A brick tenement in Ann street contiguous. Possession had immediately.
dec. 30. J. W. DIMOCK, 127 Main st.

W. S. CRANE.

DENTIST.—Exchange Buildings, North of the State House.
Messrs. E. & J. Partridge, J. W. Crane, M. D. J. D., Stout, M. D., E. Bryan, New York.

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